and undivided and identical with Brahman. There is no other subject or knower than He; He therefore cannot be known by, that is, become the object of any one else's knowledge. As Sankara says in his comment on the verse succeeding those quoted above :

"It is clearly affirmed by all the Vedantas that Brahman is the Self of all knowers. There is no other knower than Brahman of whom Brahman can be an object of knowledge, for the existence of any other knower is denied by the text *" There is no other knower than thzs."*

The text referred to by Sankara occurs in the *Brihadaranyaka Upanishad.* (Seventh and eighth Brahmanas of Chapter III).

In passing, it may be added, that the same truth is echoed by the *Bhagavad Gita* in the thirteenth Chapter, where Krishna, representing the Supreme Being says : "0 Bharata, know me to be the subject in all bodies or objects."

It will be further seen from the above that the Rishis saw the hand of God even in our ordinary perceptions. To them, all knowledge, the knowledge of even material objects, was the result of divine inspiration.

"9. If you think you have known Brahman well, then surely you have known little of Brahman's nature. What you have seen of Brahman in the gods is also little. So Brahman should be enquired into by you. (After duly

enquiring into Brahman, the pupil says) I think I know it.

"10. I do not think I know Brahman well. I neither do not know it nor know it. Whoever amongst us understands the proposition, "I neither do not know it nor know it," does know it.

"11. He who thinks he knows Brahman, does not know it, he who thinks he does not know Brahman, does know it. Brahman is unknown to the wise and known to the ignorant.

" 12. Brahman is known to those who know it to be the knower of all ideas. Those who know it thus obtain immortality. Power is obtained by those who know the nature